

MASONRY IN MANITOBA

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REFRESHMENT

In Masonic language, *refreshment* is opposed in a peculiar sense to *labor*. While a Lodge is in activity it must be either at labor or refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment.

The phrase is an old one, and is found in the earliest rituals of the last century. *Calling from labor to refreshment* differs from closing in this, that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in *calling on*, in which the ceremony is equally brief.

The word *refreshment* no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver thus describes:

"The Lodges in ancient times were not arranged according to the practice in use among ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both Wardens were placed in the west. The south was occupied by the Senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The Junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment—for in those days every section of the lecture had its peculiar toast or sentiment—and at its conclusion the Lodge was called from labor to refreshment by certain ceremonies, and a toast, technically called "the charge," was drunk in a bumper, with the honors, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refresh-

ment to labor, and another section was delivered with the like result."

At the present day, the banquets of Lodges, when they take place, are always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the M.M. Degree, or for a brief period, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "High twelve," and to be called on again "one hour after high twelve."

MOSAIC PAVEMENT

This type of surface on which to walk, is not reported as Masonic in origin, but probably began along with the general use of tiles to cover surfaces of rougher materials. Separate tiles, of course, permit use of different colors in combination, and an endless variety of pattern, which we find exemplified in ruins of Babylonian, Chaldaean, Egyptian, Roman origin. In a Masonic Lodge however, no pattern is alluded to (Mosaic is not Checkered), rather, a complete absence of all pattern, meaning or significance. But still a deep reason may be discerned for this, at first sight, a paradox. We are given to believe that it holds something of interest for us. "While then our feet tread on this mosaic pavement, let our ideas recur to the originals which we copy. Let us act as the dictates of right reason prompt us. . . ." What is meant here?

Perhaps you have seen those charts used in testing the eyesight of pilots, railway-men, and all whose work demands a prompt recognition of colors. At first glance they seem to be a meaningless jumble of bits of color, but with a steady gaze a pattern emerges carried by one color in the mosaic of several. If the meaningful pattern is carried by green, for instance, and you do not recognize green easily, the lapse of time before your answer would betray this deficiency, but, on the other hand, you might see a pattern appear, carried by another color, which could make sense for you.

Our mosaic pavement then, should reveal to us those visions which accord with our own best nature, help to bring to the surface of our minds what might otherwise remain inarticulate, serve as a healthy awakening and recognition of dimly-conceived ideas.

—W.R.M., *Seven Oaks*.

SIR CHRISTOPHER WREN

"Si Monumentum requiris circumspecte" (If you seek his monument; look around). This inscription over the tomb of Sir Christopher Wren, in St. Paul's Cathedral, London, aptly memorializes the fact that Sir Christopher Wren was the Superintendent of the erection of this historic edifice. The fact that this monument today stands practically alone amidst the rubble of surrounding buildings, is equally a memorial to the heroic defenders of Britain whose heroism wrested seemingly imminent victory from the German "Luftwaffe" in those terrible days of the "blitz." How willingly we echo the tribute of Winston Churchill—"never have so many owed so much to so few." Likewise it is a matter of pride to us Canadians that the sheer bravery of a young Canadian engineer, Lieut. Davis, and his fellow workers, saved this sacred building from destruction by a time bomb dropped by these same ruthless marauders. "The great Cathedral stands like a sentinel before the ruins of the City" truly a symbol of the indestructible will of the Empire to survive its "darkest hour."

Sir Christopher Wren was born in 1632, son of Dr. Christopher Wren, later Dean of Windsor. He was entered at Wadham College, Oxford, and early showed extraordinary ability in scientific pursuits—chiefly astronomy and mathematics. In 1653 he was elected a Fellow of All Souls College and was already well known among learned men of all Europe.

In 1660 he was appointed by King Charles II, one of a commission to restore the Cathedral of St. Paul's. The great fire of London, however, laid the Cathedral and a great part of London in ashes, so that his work was not to be one of restoration, but rebuilding. Under his direction as Surveyor-General and Chief Architect for the Kingdom—the work of rebuilding was begun in 1675—to be completed some 35 years later. It is recorded that a stone taken from the ruins of the former building on which was inscribed the Latin word *Resurgam* (I shall rise again) was built into the corner-stone of the new edifice.

In addition to this master-piece, by which his name is best remembered, Sir Christopher Wren is credited with the building of 54 churches, 8 colleges, 35 halls and 4 palaces, and other public buildings, including the Royal Exchange and Greenwich Observatory. After so well serving the office of Surveyor-General for almost half a century he was removed from public life after the death of Queen Anne and passed the few remaining years in obscure retirement.

A short reference to his private life discloses that he was survived by a son of his first marriage, who published a memoir of his illustrious father under the title "Parentalia." He was made a Knight in 1672, was elected President of the Royal Society in 1680. Despite his tremendously busy life and his great con-

tribution to English Architecture the emoluments of office were very meager. His reward was in spiritual satisfaction rather than material rewards. "He did the good deed, not for himself, but for the cause of good."

Was Wren a Freemason? The question has been answered to the satisfaction of some writers, with the stamp of authority. Undoubtedly his active association with operative Masonry would suggest connection with the speculative Craft. Many old writers have so declared him to be. Rev. J. W. Laughlin in a lecture on the life of Wren, delivered in 1857, declared "he was for 18 years a member of the Old Lodge of St. Paul's . . . now the Lodge of Antiquity." Anderson, commissioned by the Grand Lodge (of England) in 1735 to list the Ancient Patrons of Masonry, refers to him as Grand Master—Aubrey's *History of Wiltshire* contains a quotation written into Halliwell's "Early History of Freemasonry in England" to the effect that "on May 18th, 1691, a great convention of the adopted Freemasons was held, at which Sir Christopher Wren (and divers others) was to be adopted a Brother." Certain conflicts in the matter of relevant dates gives other writers ground to doubt his connection with Freemasonry, but Macley's *Encyclopedia* is the authority for this statement. "Aubrey's authority sufficiently establishes the fact that Wren was a Freemason and the events of his life prove his attachment to the profession."

Whether he was or not, Wren was one whom the Craft would be proud to regard as a Brother who so dignified his profession in the operative field as to make his life a symbol of the Freemason's ideal—the man whose modesty requires no monument but the enduring works that live after him.

"If you seek his Monument—look at the fruits of his labour which surround you"; this is the greatest possible tribute to a man and a Mason.—*H. C. M. Brown. (Saskatchewan-1944.)*

SPIRITUAL DISCIPLINE

It is an odd trait in human nature that men who will cheerfully submit to physical and mental discipline should be suspicious of any attempt to impose a spiritual discipline upon them.

Worship is a deep-seated instinct in the soul of man which has existed everywhere and at all times and amongst all peoples. It is as natural as eating and sleeping.

But men do not neglect the impulse to eat until hunger demands, nor do they normally work on until they drop exhausted.

They recognize that eating and sleeping are normal needs, to be met regularly. So wise men regard worship.

Fellowship with God, communion with the Father, is the highest exercise in which the soul of man can engage. The way is not always easy, although it may be plain.

We dare not allow worship to be dependent upon our moods and feelings. We must make up our minds to ignore the ups and downs of the spiritual climate. The Christian life means the giving of ourselves to God, whatever the state of our liver or the weather.

Samuel Rutherford, that sturdy old saint, said: "There be some that say, down crosses and up umbrellas . . . but I am persuaded that we must take heaven with the wind and rain in our face."

And so we must prepare to discipline ourselves, to make ourselves thus far independent of our feelings. There will be long, dark, cheerless and wintry days in our pilgrimage. Then it will be necessary for us to endure faithfully, knowing that God is true to His promises, trusting that His grace is showering down upon us, that His love enfolds us just as truly as in the sunny, summery times.
—*J. Y. Simpson.*

A UNITED FREEMASONRY

. . . . The real materials of our craftsmanship are not transient but eternal, not local but universal. Our real objective is no cramped or passing interest. We are part of a vast procession of builders, originating in antiquity and sweeping irresistibly on into the future.

Neither wars nor depressions nor ebb tides in morals or spirituality can stop the onward sweep and eventual triumph of the builders of righteousness.

Nations, even civilizations, have perished, but mankind presses forward. The laws of justice and of decency have been defied over and over in the world's history, but they have never been repealed. Above the confusions and perplexities and discouragements of the present tower those principles that are eternal and unfailing.

To those great principles let us pledge our united allegiance. "Behold how good and how pleasant it is for brethren to dwell together in unity."—*Joseph Earl Perry.*

AMONG THE LODGES

The members of Stonewall Lodge No. 12 had a unique experience at the regular meeting of the Lodge in August. Among those present was their senior Past Master, A. W. Goulding who occupied the chair in the east from 1890 to 1893 inclusive, and again from 1896 to 1898—making in all, a total of seven years. Few Lodges, if any, in the Jurisdiction can equal this. Our brother is in his ninety-fourth year but age did not prevent him from giving an inspiring talk to his fellow-members.

The membership throughout the Province extends to Brother Goulding its fraternal greetings and good wishes with the hope that he may again visit Stonewall Lodge in the not too distant future.

Some of the brethren are alarmed at the occasional criticism levelled against the Craft in the columns of newspapers and other publications. This situation seems to have arisen in England during the past few years and there has been instances of periodicals on this side of the Atlantic following the same route.

We would remind our readers to be on their guard but not lose their balance when some friend tackles them with such an article. We remind you that we have been counselled against entering into argument with those who do not enjoy the privilege of Masonic membership. The Old Charges, tell that "you should be cautious in your words and carriage, that the most penetrating stranger should not be able to discover or find out what is not proper to be intimated."

The best way to deal with those so-called exposes is to ignore them completely. This Fraternity has outlived all the attacks and criticisms levelled against it for the past two hundred years and more. It will continue on its way to the end of time if our members will keep faith with themselves and honor the vows made in the presence of the G.A. of the U.

There are many events taking place that carry more than a local interest. For example, the International Gathering held at The Peace Garden and also Lake Metigoshe. Strangely not a single word of either meeting has reached our desk. If news is not contributed then there can be no reference made in our columns. Might we suggest that those brethren in charge of such special meetings arrange for one of their number to act as correspondent. Send us the facts and we will prepare the item.